

Sūrah An-Naba'

(The Great Event)

This Sūrah is Makkī, and it has 40 verses and 2 sections

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 40

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ اَلَمْ نَجْعَلِ
الْاَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ اَوْتَادًا ﴿٧﴾ وَخَلَقْنٰكُمْ اَزْوَاجًا ﴿٨﴾
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ
مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا
وَهَاجًا ﴿١٣﴾ وَاَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِ
حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ اَلْفَافًا ﴿١٦﴾ اِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتًا
﴿١٧﴾ يَوْمَ يُنْفَخُ فِى الصُّورِ فَتَأْتُونَ اَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ
فَكَانَتْ اَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ اِنَّ جَهَنَّمَ
كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّغْيِىْنِ مَابًا ﴿٢٢﴾ لِّبِشْيْنٍ فِيْهَا اَحْقَابًا ﴿٢٣﴾
لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ اِلَّا حَمِيْمًا وَّعَسَاقًا ﴿٢٥﴾ جَزَاءً
وَفَاقًا ﴿٢٦﴾ اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوْا بِآيَاتِنَا
كَذٰبًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ كِتٰبًا ﴿٢٩﴾ فَذُوْقُوْا فَلَنْ نَّزِيْدَكُمْ

إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾
 وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا
 كِذْبًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ
 وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ
 يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ
 وَقَالَ صَوَابًا ﴿٣٨﴾ ذَلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا
 ﴿٣٩﴾ إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا ۖ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ
 وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

About what are they asking each other? [1] About the Great Event [2] in which they dispute! [3] Truly, they will soon know. [4] Again, truly, they will soon know. [5] Did We not make the earth as a floor, [6] and the mountains as pegs? [7] And We have created you in pairs, [8] and made your sleep a source of rest, [9] and made the night a covering, [10] and made the day a source of livelihood. [11] And We have built seven strong (skies), [12] and created a luminous lamp (the sun). [13] And We have sent down from the rain-laden clouds abundant water, [14] so that We bring out therewith grain and vegetation, [15] and thick gardens. [16]

Surely the Day of Decision is an appointed time, [17] a day when the trumpet will be blown, so you will come in multitudes, [18] and the sky will be opened, so it will become as gates, [19] and the mountains will be set in motion, so they will be as mirage. [20] Surely Jahannam (the Hell) is set in ambush. [21] (It is) an abode for the rebellious people [22] who will be abiding in it for ages. [23] They will taste nothing cool in it, nor a drink, [24] except boiling water and pus, [25] this being a recompense in full accord (with their deeds). [26] They did not expect (to face) accounting (of their deeds), [27] and they rejected Our signs totally. [28] And everything (from their deeds) is thoroughly recorded by Us in writing. [29] "So now taste! We will never add to you

anything except torment." [30]

For the God-fearing there is sure achievement, [31] gardens and grapes, [32] and buxom maidens of matching age, [33] and goblets filled up to the brim. [34] They will not hear therein any vain talk, nor lies, [35] this being a reward from their Lord, a sufficing grant, [36] (from) the Lord of the heavens and the earth and what is between them, the All-Merciful. No one will have power to address Him, [37] on the Day when the Spirit and the angels will stand in rows. They will not speak, except the one who is permitted by the Raḥmān (the All-Merciful) and speaks aright. [38] That is the Day which is sure to come. So whoever so wishes may take refuge with his Lord. [39] We have warned you of an approaching torment (that will be inflicted) on a day when one will see what his hands have sent ahead, and the disbeliever will say, "O would that I had become dust!" [40]

Commentary

عَمَّ يَتَسَاءَلُونَ (About what are they asking each other?...78:1). The word 'amma is made up of two particles: [1] The preposition عَنْ 'an (about); and [2] the interrogative particle مَا 'mā' (what?) (the last letter, that is, 'mā' has been omitted according to the grammatical composition. The sense is : About what are they asking each other?' Allah Himself replies to the question when He says:

عَنِ النَّبَاِ الْعَظِيْمِ الَّذِي هُمْ فِيْهِ مُخْتَلِفُونَ (About the Great Event in which they dispute!....78:2,3). The word *naba'* means 'news' but not every news is *naba'*. It means a 'momentous news of a great event'. This refers to the news of the Day of Judgement. The verse purports to convey that the inhabitants of Makkah ask about the Day of Judgement in which they dispute [while some of them believed in Resurrection, others did not.]

Sayyidnā Ibn 'Abbās رضي الله عنه reports that when the revelation of Qur'ān started, the pagan Arabs used to form circles and discuss and criticise it, especially about the tremendous import of Resurrection and Judgement referred to in the Qur'ān. The pagans thought this was impossible, and they used to have protracted discussion. The disbelievers persuaded themselves to believe that the predicted event will never take place,

though there were others who believed in the event. The Sūrah opens by shunning the enquirers and the enquiry, it wonders that anyone should raise any doubts about Resurrection and Judgement. Some of the commentators express the opinion that their enquiry was not a genuine one where they were keen to learn about the truth. So they ask half-mockingly and half in doubt, when that event, so loudly pronounced, will happen. Qur'ān has responded by asserting one statement twice for emphasis, thus:

كَلَّا سَيَعْلَمُونَ. ثُمَّ كَلَّا سَيَعْلَمُونَ (Truly, they will soon know. Again, truly, they will soon know....78:5) The particle *kallā* is negative, and means 'never, by no means'. It means here that this matter cannot be understood by question and answer or by disputation and debate. Its reality will be understood by them when they will face it. It is such a reality that has no room for questions, disputation or denial. The Qur'ān says that soon they will come to know about it [and this statement is repeated twice for emphasis]. In other words, when they die, they will discover the realities of the next world. They will see the horrors of the Hereafter with their eyes.

Then the Holy Qur'ān has pointed to different demonstrations of His power to prove that it is not impossible for Allah to destroy this entire world and re-create it once again. Reference is made to the creation of earth, mountains, human beings, males and females and the creation of suitable conditions for human life, health and activities. One of the things mentioned in this connection is :

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (and made your sleep a source of rest,...78:9). The word *subāt* is derived from *sabt* which means 'to cut off'. Sleep is something that cuts off the worries and tensions one may have, and thus gives him such a rest that cannot be attained from anything else. Therefore, some scholars translate the word *subāt* as 'rest'.

Sleep Is a Great Gift

After mentioning in verse [8] that Allah has created mankind in pairs, Allaah Ta'ālā states in verse [9] that among the means of their comfort, He created sleep, which is a great divine gift. Sleep is a great source of relaxation for the entire creation - for rich as well as for poor, for learned

people, as well as for the illiterate ones, for kings as well as for labourers. This gift is made available equally and simultaneously for all. Rather, experience shows that this gift is most readily available to the poor and labouring class, as compared to the affluent and the elite class. The latter class has all the means of comfort, they have comfortable homes, they have moderately warm and cold places, they have comfortable mattresses and pillows that are rarely available to the poor. But the gift of sleep is not dependent upon the mattresses, pillows, cottages and bungalows. It is purely a divine gift that is given directly by Allah. Often the poor, with no means of comfort and without bed or bedding, enjoy the best sleep in an open space. Sometimes, the affluent and the men of means suffer from insomnia and can only get sleep when they take sleeping pills. Often the pills do not work either. Not only that this great gift is given to all creatures - humans as well as animals - and it is given free of charge, without working for it. Allah has made it compulsory for everyone in a way that even if he wishes to keep awake because of load of work, sleep is imposed on him by Allah's mercy, so that his tiredness is removed and he is refreshed to work further. This arrangement is a wonderful means of providing rest and peace for man.

وَجَعَلْنَا اللَّيْلَ لِبَاسًا (and made the night a covering...78:10) This points to the fact that man naturally feels sleepy when light decreases and darkness prevails, when there is tranquillity all around and there is absence of noises. The verse under comment additionally signifies that Allah did not only give man sleep, but created in the entire world conditions that are suitable for sleep. That is to say: [1] darkness of night; [2] the state of sleep is imposed on all humans and animals simultaneously, so that they sleep at the same time. In this way, there will be peace and tranquillity throughout the world. Like other works, if there are different times for different people to sleep, no one will have peace and tranquillity.

Thereafter the verse reads:

وَجَعَلْنَا النَّهَارَ مَعَاشًا (and made the day a source of livelihood...78:11). Man requires, together with sleep, other essentials of life, such as livelihood. Otherwise, the sleep will turn into death. If the world would have had only nights and no days, and man would have continued to sleep all the time, how would he have obtained his livelihood and other essentials,

whereas day is the time when he could work hard and make activities in the daylight in order to earn a living. Thus the verses under comment purport to say that Allah has, in order to complete the comforts of life, made the night a cloak and the day for earning a living. وَجَعَلْنَا سِرَاجًا وَهَّاجًا.

Now attention is drawn to the comforts we get from the sky. The most useful thing in the sky is the light of the sun. It is mentioned in the following verse: وَجَعَلْنَا سِرَاجًا وَهَّاجًا (and created a luminous lamp [the sun]....78:13). Then, among the useful things below the sky, the most beneficial and the most essential thing is the raining clouds which are mentioned thus: وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا (And We have sent down from the rain-laden clouds abundant water,...78:14). The word *mu'shirāt* is the plural of *mu'shirah* 'rain-laden cloud'. This indicates that rain comes down from the cloud. There are verses, however, that indicate that rain comes down from the sky. Those verses too probably refer to 'upper atmosphere'. There are many verses in the Qur'ān where the word *samā'* is used in that sense. Having mentioned these Divine blessings, the Sūrah reverts to its original theme of Resurrection and Judgement:

إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا (Surely the Day of Decision is an appointed time...78:17). 'The Day of Decision' refers to the Day of Resurrection. It is a fixed appointment. Other verses indicate that the trumpet will be blown twice. When it is blown the first time, the entire world will come to an end. When it is blown the second time, people of the entire world, the earlier generations as well as the latter generations, will be resurrected and come in multitudes and droves. Sayyidnā Abu Dharr Ghifārī رضي الله عنه reports that the Holy Prophet ﷺ said: "On the Day of Resurrection, people will come in three different groups: [1] a group will come in the Plain of Gathering whose stomach will be full, wearing clothes and riding mounts; another group will come to the Plain of Gathering bare feet; and a third group will be brought on the Plain of Gathering being dragged on their faces." [Maḏharī cites the following authorities: Nasā'ī, Ḥākim and Baihaqī]

Some narratives report ten types of group. Some scholars say that the groups on the Plain of Gathering will be divided according to their deeds and character. The narratives are not conflicting. All of them may be true.

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا (and the mountains will be set in motion, so they will be as mirage....78:20). The word *suyyirat* 'set in motion' signifies that mountains, which are taken as an example of firmness and strength, will

be shifted from their positions, and will become like little particles of dust flying about in the atmosphere. The word *sarāb* literally means 'to disappear' and it also refers to 'mirage' or an optical illusion, as of a sheet of water, that sometimes appears in a desert, because it seems to be a sheet of water from a distance, but when a person comes near it, it disappears. [Ṣiḥāḥ and Rāghib].

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا (Surely Jahannam [the Hell] is set in ambush. 78:21). The word *mirsād* means 'an ambush' or 'lying in wait to attack unawares' or 'a secret position for surprise attack'. Here Hell refers to the bridge of Hell. The angels of reward and punishment will lie in wait. The angels of punishment will make a surprise attack on the inmates of Hell, and the angels of reward will lie in wait to accompany the inmates of Paradise and take them to their abode. [Maḏharī]

Sayyidnā Ḥasan Baṣrī رحمه الله تعالى said that there will be an outpost of guardian angels on the bridge of Hell. If anyone has a permit to enter Paradise, he will be permitted to enter; but if anyone does not have the permit to enter Paradise, he will be prevented from entering it. [Qurtubī]

لِلطَّغْيَانِ مَأْبَا ([It is] an abode for the rebellious people...78:22). The combined sense of verses 21 and 22 is that the bridge of Hell is set in ambush for all, the good and the bad. They will have to go over it. But Hell is the abode of the rebellious people. The word *tāghīn* is the plural of *tāghī*, being derived from *tughyan*, meaning 'rebellion'. Thus the word *tāghī* refers to a 'person who exceeds the limit in disobeying the authority [of Allah]'. This is possible only when he gives up his faith. Hence, the word *tāghīn* in this context would refer to the disbelievers. It may also refer to the stray groups of Muslims who have deviated from the limits of Qur'an and Sunnah, though they may not have adopted *kufṛ* expressly, such as Rawafid, Khawārij, Mu'tazilah and others. [as in Maḏharī].

لَبِثْنَ فِيهَا أَحْقَابًا (who will be abiding in it for ages....78:23). The word *lābithīn* is the plural of *lābith* which means 'one who abides'. The word *aḥqāb* is the plural of *ḥiqbah* and means 'ages or a long time'. Scholars differ on the exact length or specific amount of time meant by this word. Ibn Jarīr has recorded that Sayyidnā 'Alī ؑ states that *ḥiqbah* is eighty years, and the year constitutes twelve months, and every month comprises thirty days, and each day is equivalent to one thousand years, thus one *ḥiqbah* totalling about twenty million and eighty-eight hundred

thousand years . Sayyidnā Abū Hurairah, 'Abdullah Ibn 'Umar, Ibn 'Abbās رضي الله عنهم and others say that one *ḥiqbah* is seventy years instead of eighty years. The rest of the calculation remains the same. [Ibn Kathīr]. In Musnad of Bazzār, Sayyidnā 'Abdullah Ibn 'Umar ﷺ traces the following Ḥadīth to the Holy Prophet ﷺ:

لا يخرج احدكم من النار حتى يمكث فيه احقاباً، والحقب بضع* وثمانون سنة،
كل سنة ثلثمائة وستون يوماً مما تعدّون

"Those who will be put in Hell for punishment of their sins, they will not be able to come out until they tarry therein for a few *Aḥqāb*. One *ḥiqbah* will be a little over eighty years, and the year has three hundred and sixty days according to your reckoning [in this life]."

This Tradition, though does not interpret this verse, it does explain the sense of the word *aḥqāb*. Some of the Companions mention that one day is equivalent to a thousand years. If they had heard this from the Holy Prophet ﷺ, there is conflict in the narratives. In the face of such conflict, it is not possible to settle on one narration. However, there is a common denominator between the two conflicting narratives, that *ḥiqbah* means 'an extremely long period of time'. Therefore, Baidawī has interpreted the word as 'many long periods of time successively following the others.

Problem of Eternity of Hell

If it be argued, as some do, that the inmates of Hell, after serving the long ages in Hell, will be released because no matter what the length of *ḥiqbah*, it is, nonetheless, finite and limited and will come to an end some time or other. But looking at other clear verses of the Qur'ān, the argument does not hold up. We come across express text like:

خَالِدِينَ فِيهَا أَبَدًا

'[They, the disbelievers] shall remain therein [in the Fire] for ever'.

Therefore, there is the consensus of Ummah that neither Hell will perish, nor will the disbelievers be released at anytime.

Suddi reports from Sayyidnā Murrah Ibn 'Abdullah ﷺ that if the inmates of Hell are informed that they will abide in Hell for the number of pebbles in the entire world, they will be happy even at this information,

because these pebbles though will count into billions or zillions, still they are finite. If so, their punishment will, some time or the other, come to an end. If the same information is given to the inmates of Paradise that they will abide therein to the count of billions of pebbles in the entire world, it will sadden them, because, in that case, no matter how long the space of time they will live in Paradise, they will be expelled after this period. [Maẓharī]

In any case, the notion that after a few *aḥqāb* the disbelievers will be released from Hell is contrary to the explicit texts and common consent of the Ummah, and as such it is unworthy of consideration, because the verse does not mention what will happen after the *aḥqāb*. It merely mentions that they will have to abide in Hell 'for ages [*aḥqāb*]'. This does not necessarily imply that there will be no Hell after *aḥqāb* or its non-believing inmates will be released. Therefore, Sayyidnā Ḥasan ؓ says that no specific period has been defined for the inmates of Hell, so that they will be released after that. It is that which has no end to it. Whenever one *ḥiqbah* [era] is over, a new *ḥiqbah* will start; when the second era come to an end, a third *ḥiqbah* will start; when the third *ḥiqbah* ends, the fourth *ḥiqbah* will start; and it will carry on ad infinitum. Sayyidnā Sa'īd Ibn Jubair ؓ also interprets the word *aḥqāb* as referring to 'the time which has no end to it. Whenever one era ends, a new era follows it until eternity'. [Ibn Kathīr and Maẓharī]. Ibn Kathīr describes another possibility which Qurtubī supports and Maẓharī adopts. The possibility is that the word *ṭāghīn* 'rebellious people' probably does not refer to the disbelievers, but to the people of *Tauḥīd*, who, on account of their false beliefs, fall into one of the categories of deviant groups. Traditionalists refer to them as *ahl-ul-ahwa'* 'heretics whose beliefs are not in keeping with the common consent of the People of *Ahl-us-sunnah wal-jama'ah*'. In this case, the verse purports to say that they are the people of *Tauḥīd*, but bordered on the boundary of disbelief on account of false beliefs. They, however, did not cross into the boundary of explicit disbelief. They will therefore abide in Hell for the period of *aḥqāb*, and then discharged therefrom by virtue of the creed of *tauḥīd*.

Maẓharī, in support of this possibility, has cited the Prophetic Ḥadīth which was reported earlier on the authority of Sayyidnā 'Abdullah Ibn 'Umar ؓ with reference to Musnad of Bazzār, in which the Holy Prophet

ﷺ said that after the period of *aḥqāb* has passed, these people will be taken out of Hell. Abū Ḥayyān, however, disputes this on the grounds of the verses that follow the present verse:

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا. وَكَذَّبُوا بِآيَاتِنَا كِذَابًا

(They did not expect [to face] accounting [of their deeds], and they rejected Our signs totally....78:28)

These verses contradict the possibility that *ṭāghīn* 'rebellious people' could be referring to people of Tauhid and deviant groups, because in the concluding verses it is expressly mentioned that they explicitly reject reckoning and utterly deny the Prophets عليهم السلام. Likewise Abū Ḥayyān rejects out of hand Muqatil's opinion that this verse is abrogated.

A group of commentators find a third interpretation of this verse. A statement after this verse, namely, لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا إِلَّا حَمِيمًا وَغَسَّاقًا (They will taste nothing cool in it, nor a drink, except boiling water and pus...78:25) - is circumstantial clause to *aḥqāb*, in which case the verse purports to say that for the countless aeons of *aḥqāb* that they will be in Hell they will not be tasting any coolness of air nor any food or drink excepting for boiling water and [scalding] pus. When the *aḥqāb* is over, the condition may change, and other kinds of punishment may be imposed. The word *hamīm* means 'intensely boiling water if brought near the face, it would burn its flesh, and when put into the stomach it would cut into pieces the internal organs'. The word *ghassāq* means 'blood and pus, and washings of wounds that will ooze from the inmates of Hell'.

جَزَاءً وَفَاتًا (this being a recompense in full accord [with their deeds]....78:26). The punishment given to them in Hell will be based on justice and equity - a fitting recompense - on account of their false beliefs and evil deeds. They will not be wronged in the least.

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ("So now taste! We will never add to you anything except torment."....78:30). In other words, in the world they continued to add disbelief. If death did not overtake them by coercion, they would have continued to add disbelief, and today their punishment will be increased.

Thus far the punishment of disbelievers was depicted. As opposed to this, the reward and blessings of the righteous believers are depicted below.

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا (this being a reward from their Lord, a sufficing

grant...78:36). The blessings of Paradise described above is the reward of the believers and is an abundant grant from their Lord. Here two things are mentioned. First, these blessings are a reward of their deeds. Secondly, they are a Divine grant. Apparently, they seem to be contradictory, because reward means receiving something in lieu of doing some service, whereas grant is given gratis. The Qur'ān has combined the two words in order to indicate that the blessings of Paradise are reward for the inmates of Paradise only apparently, and in reality they are a Divine grant given to them gratis, because human deeds cannot be the reward of even those blessings which were given to him in the world, let alone the blessings of the Hereafter which depend entirely on Divine grace as is confirmed by the Tradition of the Holy Prophet ﷺ: "No one can enter Paradise merely by virtue of his deeds, unless Allah shows His grace." The Companions asked: "What about you, Messenger of Allah." He replied: "Nor will I enter Paradise merely by virtue of my action."

The word *hisāban* has two meanings: [1] a grant [that is] sufficient [and] abundant. This meaning is adapted from the following idiom: أَحَسَبْتُ أَهْسابْتُ 'aḥsabtū means that I gave him so much so that it was sufficient for him until he yelled out "enough, this is too much for me"; and [2] the second meaning 'balancing of account' and 'comparing'. Sayyidnā Mujāhid رحمه الله says that in this context the verse purports to say that the Divine grant will be given gratis to the inmates of Paradise. The grant will be in keeping with the degree of sincerity as reported in authentic Traditions. The deeds of the noble Companions are greater than the deeds of the rest of the Ummah. If a Companion were to spend in the way of Allah one *mudd* = [815,39 grams] and a non-Companion were to spend to the equivalent of Mount Uhud, the Companion's one *mudd* will weigh heavier than the mountain. And Allah knows best!

لَا يَمْلِكُونَ مِنْهُ خِطَابًا (...No one will have power to address Him,...78:37)

This sentence is probably connected to the preceding verse: جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا (this being a reward from their Lord, a sufficing grant...78:36) In this case, it would mean that when Allah grants a certain grade of reward, no one dare speak about the grade as to why someone got more and others got less. But if this sentence is treated as an isolated one, it will mean that no one in the Plane of Gathering will have the power to speak to Him without His permission. This permission will be granted in some of

the positions of Gathering, and not in others.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (on the Day when the Spirit and the angels will stand in rows. They will not speak, except the one who is permitted by the Raḥmān [the All-Merciful] and speaks aright -78:38). Rūḥ (Spirit), according to some of the commentators, refers to the angel Jibrā'īl عليه السلام. He has been mentioned before the other angels in general in order to show the greatness of his status. According to certain Prophetic traditions, Rūḥ is not an angel but a huge army of Allah. They have heads, hands and legs. In this interpretation, there will be two rows. One row will be that of Rūḥ and the other will be that of the angels.

يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ (...on a day when one will see what his hands have sent ahead....78:40) Apparently, this refers to the Day of Judgement. Every person will see his deeds with his own eyes in the Plane of Gathering. This might happen in one of two ways: [1] his ledger of deeds will be given in his hands and he will see it; or [2] his deeds will appear in the Plane of Gathering, epitomized in a visible shape, as certain narratives confirm this. Still a third possibility exists. The word 'day' may refer to 'the day of death'. And the words 'will see' means to see in the grave or barzakh, as explained by Maḥzarī.

وَيَقُولُ الْكَافِرُ يَلْبِثُنِي كُنْتُ تُرَابًا (and the disbeliever will say, "O would that I had become dust...78:40) Sayyidnā ‘Abdullah Ibn ‘Umar رضي الله عنه reports that on the Day of Resurrection the entire earth will become a plane surface where all human beings, *Jinn*, domesticated animals and wild animals will be gathered. If one animal had wronged another animal in the world, it will be given the opportunity to take its revenge. If a goat with horns had wronged a goat without horns, it will be granted the opportunity to take its avenge. When this phase is over, all animals will be commanded to become dust. They will become dust. At that moment the disbelievers will wish that they were also animals and would become dust like them, so that they would have been spared the torment of reckoning and punishment of Hell. We seek refuge in Allah from it! Allah knows best!

Alḥamdulillah
The Commentary on
Sūrah An-Naba'
Ends here